The Sabbatic Institution, and the Two Laws



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[THE SABBATIC INSTITUTION]

1. THE CREATION

TIME, as distinguished from eternity, may be defined as that part of duration which is measured by the Bible. From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, the period of 7000 years is measured off. Before the commencement of this great week of time, duration without beginning fills the past; and at the expiration of this period, unending duration opens before the people of God. Eternity is that word which embraces duration without beginning and without end. And that Being whose existence comprehends eternity, is he who only hath immortality, the King eternal, immortal, invisible, the only wise God. 1*Isaiah 57:15*; *1 Timothy 6:16*; *1:17*; *Psalm 90:2.* *SITL 1.1*

When it pleased this infinite Being, he gave existence to our earth. Out of nothing God created all things; "so that things which are seen were not made of things which do appear." This act of creation is that event which marks the commencement of the first week of time. He who could accomplish the whole work with one word chose rather to employ six days, and to accomplish the result by successive steps. Let us trace the footsteps of the Creator from the time when he laid the foundation of the earth until the close of the sixth day, when the heavens and the earth were finished, and God saw everything that he had made, and behold it was very good. 1*Hebrews 11:3*; *Genesis 1.* *SITL 1.2*

On the first day of the week God created the heaven and the earth. The earth thus called into existence was without form and void, and total darkness covered the Creator's work. Then "God said, Let there be light; and there was light." "And God divided the light from the darkness," and called the one day, and the other night. 2*Genesis 1:1-5*; *Hebrews 1.* *SITL 2.1*

On the second day of the week "God said, Let there be a firmament [margin, Heb., expansion] in the midst of the waters: and let it divide the waters from the waters." The dry land had not yet appeared; consequently the earth was covered with water. Thick vapors rested

upon the face of the water; but the atmosphere being now called into existence by the word of the Creator, the fogs and vapors that had rested upon the bosom of the water are borne aloft by it. This atmosphere or expansion is called heaven. [3]*Genesis 1:5-8*; *Job 37:18*. *SITL 2.2*

On the third day of the week, God gathered the waters together and caused the dry land to appear. The gathering together of the waters God called seas; the dry land thus rescued from the waters he called earth. “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind; and it was so.” “And God saw that it was good.” [4]*Genesis 1:9-13*; *Psalm 136:6*; *2 Peter 3:5*. *SITL 2.3*

On the fourth day of the week “God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.” Light had been created on the first day of the week; and now on the fourth day he causes the sun and moon to appear as light-bearers, and places the light under their rule. And they continue unto this day according to his ordinances, for all are his servants. Such was the work of the fourth day. And the great Architect, surveying what he had wrought, pronounced it good. [1]*Genesis 1:14-19*; *Psalm 119:91*; *Jeremiah 33:25*. *SITL 3.1*

On the fifth day of the week “God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.” [2]*Genesis 1:20-23*. *SITL 3.2*

On the sixth day of the week “God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.” Thus the earth having been fitted for the purpose, was filled with every order of living creature, while the air and waters teemed with animal existence. To complete this noble work of creation, God next provides a ruler, the representative of himself, and places all in

subjection under him. “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” Last of all God created Eve, the mother of all living. The work of the Creator was now complete. “The heavens and the earth were finished and all the host of them.” “And God saw everything that he had made and behold it was very good.” Adam and Eve were in Paradise; the tree of life bloomed on earth; sin had not entered our world, and death was not here, for there was no sin. “The morning stars sang together, and all the sons of God shouted for joy.” Thus ended the sixth day. [1]*Genesis 1:24-31*; *2:7-9, 18-22*; *3:20*; *Job 38:7*. *SITL 3.3*

2. THE INSTITUTION OF THE SABBATH

The work of the Creator was finished, but the first week of time had not yet expired. Each of the six days had been distinguished by the Creator's work upon it; but the seventh was rendered memorable in a very different manner. And on the seventh [1]"On the sixth day God ended his work which he had made; and he rested on the seventh day" etc., is the reading of the Septuagint, the Syriac and the Samaritan; "and this should be considered the genuine reading," says Dr. A. Clarke. See his Commentary on *Genesis 2.* day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." In yet stronger language it is written: "On the seventh day he rested and was REFRESHED." [2]*Genesis 2:2*; *Exodus 31:17.* *SITL 4.1*

Thus the seventh day of the week became the rest-day of the Lord. How remarkable is this fact! "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary." [3]*Isaiah 40:28.* He needed no rest; yet it is written, "on the seventh day he rested and was refreshed." Why does not the record simply state the cessation of the Creator's work? Why did he at the close of that work employ a day in rest? The answer will be learned from the next verse. He was laying the foundation of a divine institution, the memorial of his own great work. *SITL 5.1*

"And God blessed the seventh day and sanctified it; *because* that in it he had rested from all his work which God created and made." The fourth commandment states the same fact: He "rested the seventh day; *wherefore* the Lord blessed the Sabbath day and hallowed it." [4]*Genesis 2:3*; *Exodus 20:11.* *SITL 5.2*

The blessing and sanctification of the seventh day was because that God had rested upon it. His resting upon it then, was to lay the foundation for blessing and sanctifying the day. His being refreshed with this rest implies that he delighted in the act which laid the foundation for the memorial of his great work. *SITL 5.3*

The second act of the Creator in instituting this memorial was to place his blessing upon the day of his rest. Thenceforward it was the blessed rest-day of the Lord. A third act completes the sacred

institution. The day already blessed of God, is now, last of all, sanctified or hallowed by him. To sanctify is “to separate, set apart, or appoint to a holy, sacred or religious use.” To hallow is “to make holy; to consecrate; to set apart for a holy or religious use.” [1]Webster’s Unabridged Dictionary on the words *sanctify* and *hallow.* *SITL 6.1*

The time when these three acts were performed is worthy of especial notice. The first act was that of rest. This took place on the seventh day; for the day was employed in rest. The second and third acts took place when the seventh day was past. “God blessed the seventh day and sanctified it because that in it he *had* rested from all his work.” Hence it was on the first day of the second week of time that God blessed the seventh day and set it apart to a holy use. The blessing and sanctification of the seventh day, therefore relate not to the first seventh day of time, but to the seventh day of the week for time to come, in memory of God’s rest on that day from the work of creation. *SITL 6.2*

The days of the week are measured off by the revolution of *our earth* on its axis; and hence our seventh day, as such, can come only to dwellers on this globe. To Adam and Eve, therefore, as inhabitants of this earth, and not to the inhabitants of some other world, were the days of the week given to use. Hence when God set apart one of these days to a holy use in memory of his own rest on that day of the week, the very essence of the act consisted in his telling Adam that this day should be used only for sacred purposes. Adam was then in the garden of God, placed there by the Creator to dress it and to keep it. He was also commissioned of God to subdue the earth. [1]*Genesis 2:15*; *1:28*. When therefore the rest-day of the Lord should return from week to week all this secular employment, however proper in itself, must be laid aside, and the day observed in memory of the Creator’s rest. *SITL 6.3*

The Hebrew verb, *kadash*, here rendered *sanctified*, and in the fourth commandment rendered *hallowed*, is defined by Gesenius “to pronounce holy, to sanctify; to institute any holy thing, to appoint.” [2]Hebrew Lexicon, p.914, Ed. 1854. It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus when the cities of refuge were set apart in Israel, it is written: “They appointed [margin, Heb., sanctified] Kedesh in Galilee in mount Naphtali, and

Shechem in mount Ephraim," etc. This sanctification or appointment of the cities of refuge was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast and for the gathering of a solemn assembly. Thus it is written: "Sanctify [i.e. appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God." "Blow the trumpet in Zion, sanctify [i.e., appoint] a fast, call a solemn assembly." "And Jehu said, Proclaim [margin, Heb., sanctify] a solemn assembly for Baal." [1]*Joshua 20:7*; *Joel 1:14*; *2:15*; *2 Kings 10:20, 21*. This appointment for Baal was so public that all the worshipers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When therefore God set apart the seventh day to a holy use it was necessary that he should state that fact to those who had the days of the week to use. Without such announcement the day could not be set apart from the others.*SITL 7.1*

But the most striking illustration of the meaning of this word may be found in the record of the sanctification of mount Sinai. [2]*Exodus 19:12, 23*. When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount and *sanctify it*." Turning back to the verse where God gave this charge to Moses we read: "And thou shalt set bounds unto the people round about, *saying*, Take heed to yourselves that ye go not up into the mount or touch the border of it." Hence to sanctify the mount was to command the people not to touch even the border of it, for God was about to descend in majesty upon it. In other words, to sanctify or set apart to a holy use mount Sinai was to tell the people that God would have them treat the mountain as sacred to himself. And thus also to sanctify the rest day of the Lord was to tell Adam that he should treat the day as holy to the Lord.*SITL 8.1*

The declaration "God blessed the seventh day, and sanctified it" is not indeed a commandment for the observance of that day; but it is a record that such a precept was given to Adam. For how could the Creator "set apart to a holy use" the day of his rest, when those who

were to use the day knew nothing of his will in the case? Let those answer who are able.*SITL 9.1*

This view of the record in Genesis we shall find to be sustained by all the testimony in the Bible relative to the rest day of the Lord. The facts which we have examined are the basis of the fourth commandment. Thus spake the great Lawgiver from the summit of the flaming mount: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [1]*Exodus 20:8-11.**SITL 9.2*

The term Sabbath is transferred from the Hebrew language, and signifies rest. [2]Buck's Theological Dictionary, article, Sabbath. The command "remember the Sabbath day to keep it holy" is therefore exactly equivalent to saying "remember the rest day to keep it holy." The explanation which follows sustains this statement: "The seventh day is the Sabbath [or rest day] of the Lord thy God." The origin of this rest day is given in these words: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." That which is enjoined in the fourth commandment is to keep holy the rest day of the Lord. And this is defined to be the day on which he rested from the work of creation. Moreover the fourth commandment calls the seventh day the Sabbath day at the time when God blessed and hallowed that day, therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: "God blessed the seventh day and sanctified it," i.e., set it apart to a holy use. And in the commandment itself the same fact is stated: "The Lord blessed the Sabbath day and hallowed it," i.e., appointed it to a holy use. The one statement affirms that "God blessed the seventh day and sanctified it," the other that "the Lord blessed the Sabbath day and hallowed it." Because the word Sabbath does not occur in the first statement it has been contended that the Sabbath did not originate at creation. From the second statement it has been contended that God did not bless the seventh day at all, but simply

the Sabbath institution. But both statements embody all the truth. God blessed the seventh day and sanctified it; and this day thus blessed and hallowed was his holy Sabbath or rest day. Thus the fourth commandment establishes the origin of the Sabbath at creation.*SITL 9.3*

The second mention of the Sabbath in the Bible furnishes a decisive confirmation of the testimonies already adduced. On the sixth day of the week, Moses in the wilderness of Sin said to Israel, "To-morrow is the rest of the holy Sabbath unto the Lord." [1]*Exodus 16:22, 23*. What had been done to the seventh day since God blessed and sanctified it as his rest day in Paradise? Nothing. What did Moses do to the seventh day to make it the rest of the holy Sabbath unto the Lord? Nothing. Moses on the sixth day simply states the fact that the morrow is the rest of the holy Sabbath unto the Lord. The seventh day had been such ever since God blessed and hallowed the day of his rest.*SITL 11.1*

The testimony of our divine Lord relative to the origin and design of the Sabbath is of peculiar importance. He is competent to testify, for he was with the Father in the beginning of the creation. [2]*John 1:1-3*; *Genesis 1:1, 26*; *Colossians 1:13-16*. "The Sabbath was made for man" said he, "not man for the Sabbath." [3]*Mark 2:27*. The following grammatical rule is worthy of notice: "A noun without an adjective is invariably taken in its broadest extension, as: Man is accountable." [4]Barrett's Principles of English Grammar. The following texts will illustrate this rule, and also this statement of our Lord's. "Man lieth down, and riseth not: till the heavens be no more they shall not awake." "There hath no temptation taken you but such as is common to man." "It is appointed unto men once to die." [1]*Job 14:12*; *1 Corinthians 10:13*; *Hebrews 9:27*. In these texts man is used without restriction, and therefore all mankind are necessarily intended. The Sabbath was therefore made for the whole human family, and consequently originated with mankind. But the Saviour's language is even yet more emphatic in the original: "The Sabbath was made for THE man, not THE man for the Sabbath." This language fixes the mind on the man Adam, who was made of the dust of the ground just before the Sabbath was made for him, of the seventh day. This is a striking confirmation of the fact already pointed out that the Sabbath

was given to Adam the head of the human family.*SITL 11.2*

"The seventh day is the Sabbath of the Lord thy God;" yet he made the Sabbath for man. God made the Sabbath his by solemn appropriation, that he might convey it back to us under the guarantee of a divine charter, that none might rob us of it with impunity.*SITL 12.1*

But is it not possible that God's act of blessing and sanctifying the seventh day did not occur at the close of the creation week? May it not be mentioned then because God designed that the day of his rest should be afterward observed? Or rather, as Moses wrote the book of Genesis long after the creation, might he not insert this account of the sanctification of the seventh day with the record of the first week, though the day itself was sanctified in his own time?*SITL 12.2*

It is very certain that such an interpretation of the record cannot be admitted unless the facts in the case demand it. For it is, to say the least, a forced explanation of the language. The record in Genesis, unless this be an exception, is a plain narrative of events. Thus what God did on each day is recorded in its order down to the seventh. It is certainly doing violence to the narrative to affirm that the record respecting the seventh day is of a different character from that respecting the other six. He rested the seventh day; he sanctified the seventh day because he had rested upon it. The reason why he should sanctify the seventh day existed when his rest was closed. To say, therefore, that God did not sanctify the day at that time, but did it in the days of Moses, is not only to distort the narrative, but to affirm that he neglected to do that for which the reason existed at creation, until 2500 years after.*SITL 13.1*

But we ask that the facts be brought forward which prove that the Sabbath was sanctified in the wilderness of Sin and not at creation. And what are the facts that show this? We answer, such facts do not exist. It is an hypothesis invented to sustain the theory that the Sabbath originated at the fall of the manna and not in Paradise.*SITL 13.2*

Did God sanctify the Sabbath in the wilderness of Sin? There is no record of such a fact. On the contrary, it is mentioned at that time as

something already set apart of God. On the sixth day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord." [1]*Exodus 16:23*. Surely this is not the institution of the Sabbath, but the familiar mention of an existing fact. We pass on to mount Sinai. Did God sanctify the Sabbath when he spoke the ten commandments? No one claims that he did. It is admitted by all that Moses spoke of it familiarly the previous month. [1]*Exodus 16*. Does the Lord at Sinai speak of the sanctification of the Sabbath? He does; but in the very language of Genesis he goes back for the sanctification of the Sabbath, not to the wilderness of Sin, but to the creation of the world. [2]*Exodus 20:8-11*. We ask those who hold this theory, this question: If the Sabbath was not sanctified at creation, but was sanctified in the wilderness of Sin, why does the narrative in each instance [3]Compare *Genesis 2:1-3*; *Exodus 20:8-11*. record the sanctification of the Sabbath at creation, and omit all mention of such a fact in the wilderness of Sin? Nay, why does the record of events in the wilderness of Sin show that the holy Sabbath was at that time already in existence? In a word, How can a theory subversive of all the facts in the record, be maintained as the truth of God?*SITL 13.3*

We have seen the Sabbath ordained of God at the close of the creation week. The object of its Author is worthy of especial attention. Why did the Creator set up this memorial in Paradise? Why did he set apart from the other days of the week that day which he had employed in rest? "Because that in it," says the record, "he had rested from all his work which God created and made." A *rest* necessarily implies a *work performed*. And hence the Sabbath was ordained of God as a memorial of the work of creation. And therefore that precept of the moral law which relates to this memorial, unlike every other precept of that law begins with the word "remember." The importance of this memorial will be appreciated when we learn from the Scriptures that it is the work of creation which is claimed by its Author as the great evidence of his eternal power and Godhead, and as that great fact which distinguishes him from all false gods. Thus it is written: "He that built all things is God." "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." "But the Lord is the true God, he is the living God,

and an everlasting King." "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." "For he spake and it was done; he commanded, and it stood fast." Thus "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." [1]*Hebrews 3:4*; *Jeremiah 10:10-12*; *Romans 1:20*; *Psalm 33:9*; *Hebrews 11:3*.*SITL 14.1*

Such is the estimate which the Scriptures place upon the work of creation as evincing the eternal power and Godhead of the Creator. The Sabbath stands as the memorial of this great work. Its observance is an act of grateful acknowledgement on the part of his intelligent creatures that he is their Creator, and that they owe all to him; and that for his pleasure they are and were created. How appropriate this observance for Adam! And when man had fallen, how important for his well being that he should "remember the Sabbath day to keep it holy." He would thus have been preserved from atheism and from idolatry; for he could never forget that there was a God from whom all things derived their being; nor could he worship as God any other being than the Creator.*SITL 15.1*

The seventh day as hallowed by God in Eden was not Jewish, but divine; it was not the memorial of the flight of Israel from Egypt, but of the Creator's rest. Nor is it true that the most distinguished Jewish writers deny the primeval origin of the Sabbath, or claim it as a Jewish memorial. We cite the historian Josephus and his learned contemporary, Philo Judaeus. Josephus, whose "Antiquities of the Jews" run parallel with the Bible from the beginning, when treating of the wilderness of Sin makes no allusion whatever to the Sabbath, a clear proof that he had no idea that it originated in that wilderness. But when giving the account of creation he bears the following testimony:*SITL 16.1*

"Moses says that in just six days the world and all that is therein was made. And that the seventh day was a rest and a release from the labor of such operations; WHENCE it is that we celebrate a rest from our labor on that day, and call it the Sabbath; which word denotes rest in the Hebrew tongue." [1]Antiquities of the Jews, Book I,

chap.1, clause 1.*SITL 16.2*

And Philo bears an emphatic testimony relative to the character of the Sabbath as a memorial. Thus he says:*SITL 17.1*

"But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birth day of the world." [1]Works, Vol.I,sec.30.*SITL 17.2*

Nor was the rest-day of the Lord a shadow of man's rest after his recovery from the fall. God will ever be worshiped in an understanding manner by his intelligent creatures. When therefore he set apart his rest-day to a holy use, if it was not as a memorial of his work, but as a shadow of man's redemption from the fall, man in his unfallen state could never observe the Sabbath as a delight, but ever with deep distress as reminding him that he was soon to apostatize from God. Nor was the holy of the Lord and honorable, one of the "carnal ordinances imposed until the times of reformation." [2]*Isaiah 58:13, 14*; *Hebrews 9:10*. For there could be no reformation with unfallen beings.*SITL 17.3*

But man did not continue in his uprightness; Paradise was lost, and Adam was excluded from the tree of life. The curse of God fell upon the earth, and death entered by sin, and passed upon all men. [3]*Genesis 3*; *Romans 5:12*. After this sad apostasy, no farther mention of the Sabbath occurs until Moses on the sixth day said, "To-morrow is the rest of the holy Sabbath unto the Lord."*SITL 17.4*

It is objected that there is no precept in the book of Genesis for the observance of the Sabbath, and consequently no obligation on the part of the patriarchs to observe it. There is a defect in this argument not noticed by those who use it. The book of Genesis was not a rule given to the patriarchs to walk by. On the contrary, it was written by Moses 2500 years after creation, and long after the patriarchs were dead. Consequently the fact that certain precepts are not found in Genesis is no evidence that they were not obligatory upon the patriarchs. Thus the book does not command

men to love God with all their hearts, and their neighbors as themselves; nor does it prohibit idolatry, blasphemy, disobedience to parents, adultery, theft, false witness or covetousness. Who will affirm from this that the patriarchs were under no restraint in these things? As a mere record of events, written long after their occurrence, it was not necessary that the book should contain a moral code. But had the book been given to the patriarchs as a rule of life, it must of necessity have contained such a code. It is a fact worthy of especial notice that as soon as Moses reaches his own time in the book of Exodus, the whole moral law is given. The record and the people were then contemporary, and ever afterward the written law is in the hands of God's people, as a rule of life, and a complete code of moral precepts.*SITL 18.1*

The argument under consideration is unsound. 1. Because based on the supposition that the book of Genesis was the rule of life for the patriarchs. 2. Because if carried out, it would release the patriarchs from every precept of the moral law except the sixth. [1]*Genesis 9:5, 7.* 3. Nor is this all. The act of God in setting apart his rest-day to a holy use, as we have seen, necessarily involves the fact that he gave a precept concerning it to Adam, in whose time it was thus set apart. And hence, though the book of Genesis contains no precept concerning the Sabbath, it does contain direct evidence that such precept was given to the head and representative of the human family.*SITL 18.2*

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who, during this period, were perfect, and walked with God in the observance of his commandments, statutes and laws, [2]*Genesis 5:24*; *6:9*; *26:5*. all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?*SITL 19.1*

But the Sabbath is not mentioned from Moses to David, a period of

five hundred years during which it was enforced by the penalty of death. Does this prove that it was not observed during this period? The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded. [1]*Ezra 3:1-6*; *Nehemiah 8:2, 9-12, 14-18*; *1 Kings 8:2, 65*; *2 Chronicles 5:3, 78, 9*; *John 7:2-14, 37*. It would be sophistry to say that this silence respecting the day of atonement, when there were so many instances for it to be mentioned, proves that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.*SITL 19.2*

The reckoning of time by weeks is derived from nothing in nature, and can only be traced to the six days of creation, and to the rest of the Sabbath.*SITL 20.1*

The reckoning of time by weeks was established in *Genesis 1:2*. This period of time is marked only by the recurrence of the sanctified rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts. [2]*Job 2:13*. *Genesis 29:27, 28*, *8:10, 12*, *7:4, 10*, *50:10*. That the reckoning of the week was rightly kept appears evident from the fact that in *Exodus 16*, Moses on the sixth day declares that “to-morrow is the rest of the holy Sabbath unto the Lord.” [1]*Exodus 16:22, 23*.*SITL 20.2*

The brevity of the record in Genesis causes us to overlook many facts of the deepest interest. Adam lived 930 years. How deep and absorbing the interest that must have existed in the human family to see the first man! To converse with one who had himself talked with God! To hear from his lips a description of that Paradise in which he had lived! To learn from one created on the sixth day the wondrous events of the creation week! To hear from his lips the very words of

the Creator when he set apart his rest-day to a holy use! And to learn, alas! the sad story of the loss of Paradise and the tree of life!*SITL 21.1*

It was therefore not difficult for the facts respecting the six days of creation and the sanctification of the rest-day to be diffused among mankind in the patriarchal age. Nay, it was impossible that it should be otherwise, especially among the godly. From Adam to Abraham a succession of men probably inspired of God preserved the knowledge of God upon earth. Thus Adam lived till Lamech, the father of Noah, was 56 years of age; Lamech lived till Shem, the son of Noah, was 93; Shem lived till Abraham was 150 years of age. Thus are we brought down to Abraham, the father of the faithful. Of him it is recorded that he obeyed God's voice and kept his charge, his commandments, his statutes and his laws. [2]*Genesis 26:5*. And of him the Most High bears the following testimony: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." [1]*Genesis 18:19*. The knowledge of God was preserved in the family of Abraham; and we shall next find the Sabbath familiarly mentioned among his posterity, as an existing institution. J. N. A.*SITL 21.2*

THE TWO LAWS

“THERE is but one God, the Father, of whom are all things.”*1 Corinthians 8:6*. From him all beings derive their existence. He who creates and upholds has certainly the right to govern and control. Hence it is that he is represented in the Scriptures as the one Lawgiver who is able to save and to destroy. *James 4:12*. Existence being derived from the benevolence of the Creator, all intelligent creatures are amenable to his just government. Of all the creatures made by God to inhabit the earth, man alone is capable of learning the distinction of right and wrong, and he alone is placed under the control of moral law. Deriving his existence from a Being of infinite purity, he was himself once innocent, pure and upright. He was the creature and the loyal subject of God, and God was the author of his existence and his rightful Sovereign. But God did not sustain toward man the character of a Saviour and Redeemer, for man needed not pardon.*SITL 23.1*

As a creature owing all to God, the author of his existence, it is self-evident that he was under the highest obligation to love him with all his heart. The existence of other human beings originates a second great obligation, viz., to love our neighbor as ourselves. This precept is also one of self-evident obligation; for others are equally the creatures of God with ourselves, and have the same rights that we also have. These two precepts are the sum of all moral law. And they grow out of the fact that we owe all to God, and that others are the creatures of God as well as ourselves.*SITL 23.2*

In rendering obedience to the first of these two precepts, man could have no other gods before the Lord; nor could he worship idols; neither could he speak the name of God in an irreverent manner; nor could he neglect the hallowed rest-day of the Lord, which was set apart at creation in memory of the Creator’s rest.*SITL 24.1*

Equally evident is it that our duty toward our fellow men comprehends our duty to our parents, and the strictest regard to the life, chastity, property, character and interests of others.*SITL 24.2*

The moral law thus divided into two parts, and drawn out and expressed in ten precepts, is of necessity unchangeable in its

character. Its existence grows out of immutable relations which man sustains toward God, and toward his fellow man. It is God's great standard of right, and after man's rebellion, the great test by which sin is shown.*SITL 24.3*

Where shall we look for the record of such a moral code as we have noticed? In the earliest possible place in the Bible, certainly. And yet the book of Genesis contains no moral code whatever. How can this mystery be explained? A few facts will remove the difficulty. The book of Genesis was not written until about 2500 years after the creation. As it was written long after the patriarchs were dead, it could not have been a rule of life for them. It is a brief record of events that occurred during that period, and contains several allusions to an existing moral code. But the book of Exodus which brings the narrative down to the author's own time, introduces this code under circumstances of the greatest solemnity. In this book is found the law of God as given by himself in person, and written with his own finger on stone. Indeed, the evidence indicates that no part of the Bible was written until after the ten commandments had been spoken and written by God, and consequently that code is the earliest writing in existence.*SITL 24.4*

Such was the origin of the moral law, and such the character of its precepts. Its proclamation by God himself, prior to his causing any part of the Bible to be written sufficiently attests the estimate which he placed upon it. From its very nature it exists as early as the principles of morality; indeed it is nothing but those principles expressed or written out. These principles do not owe their existence to the fall of man, but to relations which existed prior to the fall.*SITL 25.1*

But there is a system of laws that does owe its origin to sin; a system that could have had no existence had not man become a transgressor. The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden there could be no types and shadows pointing forward to future redemption through the death of Christ; for man in his uprightness needed no such redemption. Nor did God place upon man before his fall the obligation of carnal ordinances

which look forward to the time of reformation; for man was innocent and free from guile. That it was the violation of moral law that caused the fall of man may be seen at a glance. The motive set before Eve by Satan was that they should become as gods if they ate of that tree [*Genesis 3*]; and as Adam was not deceived [*1 Timothy 2:13*], it is evident that he chose to follow his wife rather than to obey the Lord; an open violation of the first commandment in each case.*SITL 26.1*

When man had thus become a sinner, and God had promised the means of his redemption, a second relation toward God was brought into existence. Man was a sinner needing forgiveness, and God was a Saviour offering pardon. It is plain therefore that the typical law pointing forward to redemption through Christ owes its origin to man's rebellion, and to God's infinite benevolence. If man had not sinned he would have needed no types of future redemption, and if God had not determined to give his Son to die he would have instituted no typical system pointing forward to that great event. The existence of such a code therefore is in consequence of sin, its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin. From the fall of Adam till the time of Moses the typical system was gradually developed and matured; and from Moses' time until the death of our Lord, it existed as a shadow of good things to come.*SITL 26.2*

At mount Sinai, as we have seen, God proclaimed the moral law, speaking it with his own voice, and writing it with his own finger. By his direction the two tables on which the law was written were placed in the ark of the covenant, which was made on purpose to receive it. *Exodus 25:10-22*; *Deuteronomy 10:1-5*. And this ark containing the law of God was placed in the second apartment of the earthly sanctuary the most holy place. *Exodus 40*; *Hebrews 9*. The top of the ark was called the mercy-seat, because that man who had broken the law contained in the ark beneath the mercy-seat could find pardon by the sprinkling of the blood of atonement upon this place. The whole system of ceremonial law was ordained to enable man to approach again to this broken law, and to typify the restitution of the pardoned to their inheritance, and the destruction of the impenitent.*SITL 27.1*

The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy seat; the blood of sin offering was sprinkled upon its top, and pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype to the Levitical sacrifices. The real atonement when it is made must relate to that law respecting which an atonement had been shadowed forth. In other words the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by that law. It is necessary that the law which demands atonement in order that its transgressor may be spared, should itself be perfect, else the fault would in part at least rest with the lawgiver, and not wholly with the sinner. Hence, the atonement when made does not take away the broken law, for that is perfect, but is expressly designed to take away the guilt of the transgressor.*SITL 28.1*

In the New Testament we find the great antitype of all the offerings and sacrifices the real atonement as contrasted with the Levitical one. The death of our Lord Jesus Christ as the great sacrifice for sin, was the antitype of all the Levitical sacrifices. The priesthood of our Lord Jesus Christ in the heavenly sanctuary is the great antitype of the Levitical priesthood. *Hebrews 8*. The heavenly sanctuary itself is the great original after which the earthly one was patterned. *Hebrews 9:23*; *Exodus 25:6, 9*. And the ark of God's testament in the temple in heaven [*Revelation 11:19*] contains the great original of his law. And thus we see under the new dispensation a real atonement instead of a shadowy one; a High Priest who needs not to offer for himself; a sacrifice which can avail before God; and that law which man had broken, magnified and made honorable at the same time that God pardons the penitent sinner.*SITL 29.1*

We shall find the New Testament to abound with references to the essential difference between these two codes. And that the distinction in the New Testament is made as clear and obvious as it is made by the facts already noticed in the Old Testament.*SITL 29.2*

Thus the one code is termed “the law of a carnal commandment” [*Hebrews 7:16*], and of the other it is affirmed, “we know that the law is spiritual.” *Romans 7:14*. The one code is termed “the hand-writing of ordinances,” “which was contrary to us,” and which was nailed to the cross and taken out of the way [*Colossians 2:14*]; the other code is “the royal law,” which James affirms that it is a sin to transgress. *Chap. 2:8-12*. The first is a code of which “there was made of necessity a change” [*Hebrews 7:12*]; the second is that law of which Christ says, “Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.” *Matthew 5:18*. The one law was a “shadow of good things to come” [*Hebrews 10:1*], and was only imposed “until the time of reformation” [*Hebrews 9:10*]; but the other was a moral code of which it is said by John “Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.” *1 John 3:4*. The one is a yoke not able to be borne [*Acts 15:10*]; the other is that “law of liberty” by which we shall be judged. *James 2:8-12*. The one is that law which Christ abolished in his flesh [*Ephesians 2:15*]; the other is that law which he did not come to destroy. *Matthew 5:17*. The one is that law which he took out of the way at his death [*Colossians 2:14*]; the other is that law which he came to magnify and make honorable. *Isaiah 42:21*. The one was a law which was disannulled “for the weakness and unprofitableness thereof” [*Hebrews 7:18*]; the other is a law respecting which he inquires “Do we then make void the law through faith? God forbid; yea we establish the Law.” *Romans 3:31*. The one is that law which was the middle wall of partition between Jews and Gentiles [*Ephesians 2:14*]; the other is that law the work of which even the Gentiles are said to have written in their hearts [*Romans 2:12-15*], and to which all mankind are amenable. *Romans 3:19*. The one is the law of commandments contained in ordinances [*Ephesians 2:15*]; the other law is the commandments of God which it is the whole duty of man to keep [*Ecclesiastes 12:13*], which are brought to view by the third angel [*Revelation 14:12*], which the remnant of the seed of the woman were keeping when the dragon made war upon them [*Revelation 12:17*], and which will ensure to those who observe them, access to the tree of life. *Revelation 22:14*.*SITL 29.3*

Surely these two codes should not be confounded. The one was magnified, made honorable, established, and is holy, just, spiritual,

good, royal; the other was carnal, shadowy, burdensome; and was abolished, broken down, taken out of the way, nailed to the cross, changed, and disannulled on account of the weakness and unprofitableness thereof.*SITL 31.1*

Those who rightly divide the word of truth will never confound these essentially different codes, nor will they apply to God's royal law the language employed respecting the hand writing of ordinances.*SITL 31.2*

That the ten commandments are a perfect code of themselves appears from several facts. 1. God spake them with his own voice, and it is said "he added no more" [*Deuteronomy 5:22*], as evincing that he had given a complete code. 2. He wrote them alone on the two tables with his own finger, another incidental proof that this was a complete moral code. 3. He caused these alone to be placed under the mercy seat, an evident proof that this was the code that made an atonement necessary. 4. He expressly calls what he thus wrote on the tables of stone, a law and commandments. *Exodus 24:12*.*SITL 32.1*

The precepts of this law are variously interspersed through the books of Moses, and mingled with the precepts of the ceremonial law. And the sum of the first table is given in *Deuteronomy 6:5*; and that of the second table in *Leviticus 19:18*; but there is only one place in which the moral law is drawn out in particulars and given by itself with no ceremonial law mixed with it, and that is in the ten commandments.*SITL 32.2*

An examination of the royal law in *James 2*, and of the hand-writing of ordinances in *Colossians 2*, will further illustrate this subject; the one is in force in every precept while the other is abolished.*SITL 32.3*

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons ye commit sin and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. For he that said Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law. So speak ye and so do, as they

that shall be judged by the law of liberty. *Verses 8-12*.*SITL 33.1*

1. The law here brought to view is an unabolished law, for it convinces men of sin who transgress it. 2. It is an Old Testament law it is taken from the Scriptures. 3. The second division of the law is quoted because he was reproving sin committed toward our fellow men; and hence he takes the second of the two great commandments, the sum of the second table [*Matthew 22:36, 40*; *Romans 13:9*], and cites his illustration from the second table of stone. 4. His language shows that the ten commandments are the precepts of the royal law, for he cites them in illustrating the statement that he who violates one precept becomes guilty of all. This is a most solemn warning against the violation of any one of the ten commandments. 5. He testifies that whoever violates one of the precepts of this code becomes guilty of breaking the whole code. 6. And last of all he testifies that this law of liberty shall be the rule in the judgment. The unabolished law of James is therefore that code which God gave in person and wrote with his own finger.*SITL 33.2*

"Blotting out the hand-writing of ordinances that was against us which was contrary to us and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." *Colossians 2:14, 16, 17*. If this hand-writing of ordinances is the same as the royal law of James, then Paul and James directly contradict each other. But they wrote by inspiration and each wrote the truth of God. We have seen that James' unabolished law refers directly to the ten commandments. Hence, it is certain that the law which Paul shows to be abolished does not refer to that which was written with the finger of God. It is to be noticed that the code which is done away was a shadow extending only to the death of Christ. But we have already seen that the law shut up in the ark was not a shadow, but the very code which made it necessary that the Saviour should die. Not one of the things abolished in this chapter can be claimed as referring to the ten commandments except the term Sabbaths, for the term holy day is literally feast day [Gr.] and there were three feasts appointed by God in each year. *Exodus 23:14*. The term Sabbath is plural in the original. To refer this to the

Sabbath of the fourth commandment is to make Paul contradict James. What are the facts in the case?*SITL 34.1*

1. The ceremonial law did ordain at least four annual Sabbaths, viz., the 1st, 10th, 15th and 23rd days of the 7th month. These were besides the Sabbath of the Lord, and were associated with the new moons and feast-days. *Leviticus 23:23-39*. These exactly answer Paul's language. Hence it is not necessary to make Paul contradict James.*SITL 35.1*

2. But the Sabbath of the Lord was "set apart to a holy use" (this being the literal meaning of sanctify) in Eden. It was "made for man" before he had fallen. Hence it is not one of the things against him and contrary to him, taken out of the way at Christ's death.*SITL 35.2*

3. It was not a shadow pointing forward to the death of Christ; for it was ordained before the fall. On the contrary it stands as a memorial pointing backward to creation, and not as a shadow pointing forward to redemption.*SITL 35.3*

It is plain therefore that the abrogation of the hand-writing of ordinances leaves in full force every precept of the royal law. And also that the law of shadows pointing forward to the death of Christ, must expire when that event should occur. But the moral law was that which caused the Saviour to lay down his life for us. And its sacredness may be judged of by the fact that God gave his only Son to take its curse upon himself, and to die for our transgressions. Reader, are you in rebellion against the law of God? If so, I beseech you to lay down your arms and seek pardon in the blood of Jesus before the curse of the law falls upon you.*SITL 35.4*

J. N. A.*SITL 36.1*